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To death we must stoop, be we high, be we low,
But how, and how suddenly, few be that know;
What carry we then, but a sheet to the grave,
To cover this carcass, of all that we have!

—*Tusser*.

My parks, my walks, my manors that I had,
Even now forsake me; and of all my lands
Is nothing left me but my body's length.

—*Shakespeare*

Jainism not Atheism.*

BY

Sri Nemisagara Varniji.

I stand before you to-day, to speak, as desired by you, a few words about Jainism and I shall begin my speech with a prayer to that Perfect Soul who will enable me to do my work well.

Since this prayer has a close bearing on the subject in hand, I shall briefly explain what it means. "May He who is formless as the sky and resembles fire in burning Karmas, who is patient like the earth and who bears a likeness to air in being free from

* A lecture delivered at Conjiveram.

all attachment who is as calm (cool) as water and who is able to see all the three worlds through His perfect knowledge, may such a pure and holy Being do good to us all."

Gentlemen:—Let us first determine the meaning of "Jainism." The word '*Jina*' comes from the root Ji (to conquer) which with '*nak*' turns into *Jina* or one who conquers births and deaths and destroys both *bhava* and *dravya* Karmas such as Jnanavarana etc., which are the causes of happiness, misery, births and deaths of a soul in Samsara. Jainism is the religion preached by Jina and those who believe in Jainism are called the Jainas.

Now, gentlemen, you all clearly understand I hope, the exact meaning of the terms Jainism or the Jaina religion and the Jainas. But, nowadays Jainism is utterly misunderstood by many and as such a number of false theories are spread abroad by people who have not cared to know anything about the religion. One of such wild theories is that Jainism is an Atheism and I am here to-day discuss that question. It is not my intention however, to wound the religious feelings of any gentleman here. My only object is to prove to you the falsity and absurdity of the notion.

To call Jainism a Godless religion is as absurd as saying that the sun is dark when he is actually bright or as mad as saying that the ocean is waterless. But, if we say that the sun is not dark but bright and that the ocean is not waterless but full of water, no one will be offended. No reasonable man will consider it guilty if one shows him the distinction between right and wrong things. Further, when ignorant and evil natured people take pleasure in propagating false and groundless things about us I do not see any reason why we should fear to come forward to criticise them and explain to them the actual truth about our Religion.

Jainism is not an Atheism; but, *it is the best of all the theisms.* In connection with this topic we must understand the words *Astika* and *Nastika*. "*Asti nastidishta matihi.*" (Panini's Grammar, Chap. 4, foot 4 and Sutra 60) Shakatayana an older Grammarian than Panini says "*Dheishtikastikanastikaha*". The meaning of Astika and Nastika in English Dictionary is as bellow. Atheist or an Astika is one who believes in the existence of God, and an atheist is one who disbelieves in the existence of God and a future world and all the Sutras quoted above mean the same. Now the teaching of Jainism is that souls undergo misery and

happiness according to their sinful and meritorious deeds and that they attain eternal bliss after the complete destruction of all Karmas. This is very elaborately dealt with in thousands of books written by Jaina authors, in various languages such as Sanskrit, Prakrit, Tamil, Kannada and Hindustani. As an evidence I shall give what some Sanskrit and Prakrit Sutras of ancient *rishis* say:—

Sri Nemichandra Siddhanta Chakravarti says of Soul in his Dravya Samgraham. Soul's nature is chetana *i.e.*, the power of perceiving and knowing; it lives with the help of ten *pranas* or vitalities, namely, five senses, three forces of mind, body and speech, age or duration of life, and respiration. (A tree has got four *pranas*—sense of touch, body, age and respiration; Insects possess these four along with the sense of taste and the power of speech; creatures like ant have these six plus the sense of smell; Bees and their kind possess the sense of sight along with the last seven. Reptiles of the lizard family such as iguana and chameleon have got all the last mentioned eight vitalities plus the sense of hearing. Men, quadrupeds, and birds like parrots, cuckoos and eagles possess the last named nine vitalities together wlth the power of mind *i.e.*, they have all the ten vitalities. This classification is taken from Jaina Zoology). By nature the soul is formless or bodyless because it does not possess form, taste, smell and touch which are the characteristics of body or matter; it is the doer of all Karmas and likewise it enjoys the results of its Karmas. Until the complete destruction of all his Karmas he has to live a wandering life from one birth to another. While he is a Samsari Jiva he pervades the whole of the particular body in which he lives and he is also able to destroy all the Karmas and fly up to the highest region called the Siddha Kshetra and there live a blissful and eternal life, free from births and deatbs.

Gentlemen, now you see how clearly and vividly Jainism declares that all the souls suffer misery and enjoy happiness in this life and the life hereafter, according to their sinful and meritorious deeds and that how after complete destruction of all the Karmas they become pure and enjoy eternal bliss. Not only this. It further declares that the souls are beginningless and endless *i.e.*, no supreme power can either create or destroy them. We can find in no other religious system such a wide and extensive treatment of the subject as we see in the Jaina Vedas.

Listen to what our Religion has to say of souls entering hell. Creatures without mind possessing all the five senses, enter the first hell only. A kind of snakes go till the second only. Cruel birds like the eagles till the third, cobras till the fourth; cruel beasts like the lion and the tiger till the fifth; females till the sixth; and men and some very large fishes can go till the last and the seventh hell.

What of Souls that emerge from hell. Souls returning from the seventh hell never get the birth of man; but become amphibious animals and die and again enter hell; those from the sixth may become human beings; but never possess that purity of soul which enables one to undertake religious vows and to perform penances; those from the fifth can become human beings and also they can perform penance; but they can never attain salvation in that birth itself. Souls from the fourth hell, becoming men, can destroy all the Karmas by severe penances and attain salvation; but they cannot become Thirtankaras. Those from the third, second and the first, can become Thirtankaras also; but they cannot become Baladevas and Vasudevas.

Again Human beings and the amphibious animals that leave the Bhogabhumi or the region where the souls enjoy the highest kind of worldly happiness, get birth in heavens alone. *Shalâkâ-purushas* or the emperors and others of their rank never become either human beings or amphibious animals in their next birth. Some of them attain salvation; some become devas and a few go to hell. Amphibious creatures, both with and without mind, if they have to go high, after leaving this world, will become the Vyantaras and the Bhavanas, two classes of inferior celestial beings. Mithyadrishtis or those who believe in false religion, dying in Bhogabhumi and a set of false ascetics, if they have to enter heaven, will go to Jyotiloka or the region where the sun, the moon and the stars exist. Another set of false ascetics called the Parivrajakas go up to the fifth heaven called the Bhramha Kalpa. Ajeevas, yet another kind of false rishis will be able to ascend up to the twelfth heaven called Sahasrara. Amphibious creatures possessing Samyaktwa and Anuvrata and men possessing mere Samyaktva can also go up to the same heaven. Rishis who have not the right faith and yet who assume the outward appearance of a true rishi or Nirgrantha and perform severe penances, can, in the next birth, go up to the last Griveyaka or the second grade

heaven and those rishis who possess the true faith, assume the Digambara form and perform the highest form of penances and enter the highest heaven called the Sarvartha Siddhi which is second only to Moksha. Lastly, all souls that destroy all the Karmas will surely enter the Siddha Loka or the region of eternal bliss.

Thus you see, how liberal are the Jaina views about the souls and their destiny. As I have already told you there are hundreds of books written by great ancient Rishis, dealing with this subject. Since, the time at my disposal is very short, I have been able to bring to your notice only a very few of them.

Now that I have put before you the authentic evidences to prove that the Jainas are the firm believers in the future world, you all will agree with me, I hope, to overthrow the objection brought against Jainism as a nastika religion.

There is another point of view from which Jainism is abused. It is that because Jainism does not approve of one supreme God whom all others worship, it is a nastika religion. This is a one-sided criticism. There is absolutely no truth in it. In no other religious books can we find such sound descriptions of the nature of God as are given in the Jaina Vedas. In some philosophies God is spoken of as devoid of sensual love and hatred. In some other parts of the same system we find statements made quite contrary to the former ones. But in Jainism we can never find such inconsistant statements. It stands to the end, firm in describing God as a pure and perfect soul, perfect for ever. You have an instance of this in the prayer that I said at the beginning of my speech.

Even now, we get hundreds of Jaina religious books dealing with God and His nature. One that has read the simplest of such books will never commit such a blunder as to call Jainism a nastika religion.

Jainism accepts one as God who is out and out pure. He who possesses even one of the blemishes like hatred, anger, fear, birth, oldage, death etc., is not, in the opinion of Jainism, God but an ordinary human being. If God is one who possesses all the passions such as love, hatred, jealousy and partiality, then why should we not call all human beings by the name of Gods? If one is to persist in turning a deaf ear to the words of others, however acceptable, convincing, and praisworthy they may be, then we cannot

procede with him. But happily the whole world is not constituted of people of such type alone. There are some who have true interest and insight to find the real worth of a thing and it is for such that my speech is intended.

There are a set of people who uphold the theory that God is the creator and the destroyer of all, and build their religion upon this basis. Jainism does not accept this view and hence it is called a nastika religion. This is merely childish. Even those who have a little knowledge of any philosophy and logic can see the absurdity contained in the statement. Those who assign the business of creation to God must confess that He is the cause of innumerable cruel and sinful creatures; and we can safely say that such creatures or beings are not the lovers of God but his enemies. Because, they always take delight in perpetual condemnation of such an omnipotent and omniscient Being. Further, it is simply abominable to think of such a kind God, the fountain head of kindness, as the killer or destroyer of the world and all the things contained in it. Such words are not praises of God; they are the very words that depreciate His ideal character. How cruel and inhuman and unnatural must be one that destroys one's own loving children at a single cut? Gentlemen, I hope you will consider this statement impartially and judge its soundness.

A few others, again, call Jainism a nastika religion thinking that the Jainas do not believe in the Vedas. I do not know what devil has put this foolish notion into their heads. All the principles of Jainism are based on twelve Vedas. Not a word is taken as true unless it is supported by the Vedas. "*Yasmadvedaparamparasamudita*" i.e., one who is a Jaina believes that at the beginning of every krita yuga the vedas are preached by *Sarvajna* or the All-knowing. The worship of such vedas is daily performed in every Jaina temple all over India.

Veda comes from the root "*Vid*" "*Jate*" meaning to know and this root with "*Gaj*" becomes veda or a word that gives knowledge or that preaches knowledge. Jainism gives a still better definition of the Vedas and a better account of their origin. It says that the vedas were first preached by the Tirthankaras, after the attainment of perfect knowledge; then they were spread orally by the great geniuses called the Ganadharas who were almost equal to the Tirthankaras and thus they continued for a very long time until they appeared in written form. *Sruti*, *Sruta*,

Agama, *Paramagama*, *Pravachana*, and *Sabdabrksha* all these are synonyms.

This is not my own invention; it is taken from great authorities.

An ancient rishi says:—Veda is that which consists of twelve parts, and which being preached by the All-knowing Lord is pure; but that which preaches perpetration of cruelty is never a veda but the word of *yama*.

One or other of these words are freely used in Jaina books as well as in other religious works. So it is an unquestionable fact that the Jainas do pay regard to vedas.

Still, some critics hold that, the Jainas are nastikas, because they do not accept the rules of conduct and the commandments laid down in a certain book. This is just as our calling a certain person nastika simply because he does not act according to our will or because he does not act as we do.

Gentlemen, now, I think there is no possible way for the critics. So let us sum up what we have said. The Jainas are the firm believers of the future world, of sin and merit and their respective results of misery and happiness, of a holy God and the vedas and of the salvation, a region of eternal bliss. Not only this. I think it will not be exaggeration if I say, that of all the theisms Jainism takes the foremost place; because the characteristics of God and the Vedas are explained in Jainism correctly and precisely too. The Jaina Vedas declare that the souls, as long as they remain Samsari Jivas, take low birth and suffer endless misery, if they commit sin or they get a higher sort of birth and enjoy the worldly happiness in various ways such as high position, beautiful constitution and long life; only they have to live righteously and perform meritorious deeds to get the latter alternative. Finally by the complete destruction of all Karmas the souls having right belief, right knowledge and right conduct, attain eternal happiness.

I have been telling you all the while that authorities such as Panini and others have given us to understand that "he is an atheist who denies the existence of God and the future world and who does not make a distinction between good and evil and does not believe that the souls will have to reap the fruits of their

actions in the next birth." If there be any one here who would still persist in calling Jainism a nastika religion, to him I must say that he is blind and not amenable to reason or proof and that I should call *him* a nastika because he refuses to accept Jainism as an astika religion.

The Antiquity of Jainism.

IN our last Issue we gave some references from Dr. Jacobi's Introductions to Volumes No. XXII and XLV, of the S.B.E. to show the priority of Jainism over Buddhism. And again we give below some quotations from great scholars, both Indian and European. The following passages are taken from pp. 175, 176, 177 of "the Practical Path" by Mr. C.R. Jain.

"We cannot," said Dr. T. K. Laddu,* "trace any reliable history of Jainism beyond Vardhamana Mahavira. This much, however, is certain that Jainism is older than Buddhism and was founded probably by some one, either Parsvanatha or some other *Tirthamkara* who had lived before the time of Mahavira."

Mahamahopadhyaya Dr. S. C. Vidhyabhushan is equally clear on the point and writes†:—

"It may be held that Indrabhuti Gautama, a direct disciple of Mahavira whose teachings he collected together, was a contemporary of Buddha Gautama the reputed founder of Buddhism and of Akshapada Gautama the Brahman author of the Nyaya Sutras."

Turning to the European writers on the subject, the following from the Encyclopædia of Religion and Ethics, Vol. VII, p. 465, may be taken to be the last word on the subject:—

"Notwithstanding the radical difference in their philosophical nations, Jainism and Buddhism, being originally both orders of monks outside the pale of Brahmanism, present some resemblance in outward appearance, so that even Indian writers occasionally have confounded them. It is, therefore not to be wondered at that some European scholars who became acquainted with Jainism through inadequate samples of Jaina literature easily persuaded themselves that it was an offshoot of Buddhism. But it has since

* See the 'Full Text of the Address by Dr. T. K. Laddu,' published by the Hon. Secy., Syadvada Maha Vidyalaya Benares.

† See The Jaina Gazette, Vol. X, No. 1.

been proved beyond doubt that their theory is wrong, and that Jainism is at least as old as Buddhism. For the canonical books of the Buddhists frequently mention the Jains as a rival sect, under their old name Nigantha......and their leader in Buddha's time, Nataputta (Nata-or Natiputta being an epithet of the last prophet of the Jains, Vardhamana Mahavira), and they name the place of the latter's death Pava, in agreement with Jain tradition. On the other hand, the canonical books of the Jains mention as contemporaries of Mahavira the same kings as reigned during Buddha's career, and one of the latter's rivals. Thus it is established that Mahavira was contemporary of Buddha, and probably somewhat older than the latter, who outlived his rivals decease at Pava. Mahavira, however unlike Buddha, was most probably not the founder of the sect which reveres him as their prophet; nor the author of their religion.........His predecessor, Parsva, the last *Tirthamkara* but one, seems to have better claims to the title of the founder of Jainism...........but in the absence of historical documents we cannot venture to go beyond a conjecture."

We may also quote the great authority of Dr. Johann Georg Buhler, C. I. E., LL. D., Ph. D., who writes (see 'The Jainas', pages 22 & 23):—

"......the Buddhists themselves confirm the statement of the Jainas about their prophet. Old historical traditions and inscriptions prove the independent existence of the sect of the Jains even during the first five centuries after Buddha's death, and among the inscriptions are some which clear the Jaina tradition not only from the suspicion of fraud but bear powerful witness to its honesty."

We need only refer to the authority of Major-General J.G.R. Forlong, F.R.S.E., F.R.A.S., M.A.I., etc., a learned scholar and writer, who points out, as the result of over seventeen years' study and research (see Short Studies in the Science of Comparative Religions, pages 243–4) :—

"All Upper Western, North Central India was then—say 1,500 to 800 B. C. and, indeed, from unknown times—ruled by Turanians, conveniently called Dravids, and given to tree, serpent, and phalik worship......but there also then existed throughout upper India an ancient and highly organized religion, philosophikal ethikal and severely ascetikal, viz., *Jainism*, out of which

clearly developed the early ascetikal features of Brahmanism and Buddhism.

"Long before Aryans reached the Ganges, or even the Sarasvati, Jainas had been taught by some twenty two prominent Bodhas, saints or Tirthamkaras, prior to the historical 23rd Bodha Parsva of the 8th or 9th century B.C., and he knew of all his predecessors——pious Rishis living at long intervals of time; and of several scriptures even then known as Purvas or Puranas, that is, 'ancient,' which had been handed down for ages in the memory of recognised anchorites, *Vanaprasthas or 'forest* recluses.' This was more especially a Jaina Order, severely enforced by all their 'Bodhas' and particularly in the 6th Century B. C. by the 24th and last, Maha Vira of 598-526 B.C. This ascetik Order continued in Brahmanism and Buddhism throughout distant Baktria and Dacia, as seen in our *Study* I. and S. Books E., Vols. XXII, and XLV."

The above expressions of opinion of non-Jaina writers, while not always recognising the historicity of the first twenty-two Tirthamkaras of Jainism, fully establish the fact that it has prevailed in the world for at least 2,800 years, that is to say, from a period of three hundred years before Buddha. It follows, therefore, that Jainism cannot possibly be described as an off-shoot of Buddhism.

Tirumalai Inscriptions.*

On a buried rock in front of the Gopura at the base of the Tirumalai Hill.

THIS inscription is dated in the 21st year of Ko-Raja Kesarivarman, *alias* Rajaraja-deva, and again (*in words*) in the twenty-first year of Soran Arumori, the lord of the river Ponni i.e., of the Kaveri. The greater part of the historical portion of this inscription is identical with that of the two Mamallapuram Inscriptions Nos. 40 and 41. Iratta-padi is, however, omitted from the list of the countries conquered by the King. Consequently Rajaraja-deva must have taken possession of Irattapadi between his twenty-first and twenty-fifth year.

This inscription records that a certain Gunaviramamunivan

* "South Indian Inscriptions" edited by E. Hultzch, Ph. D., Vol. I, p. 94.

built a sluice, which he called after a Jaina teacher whose name was Ganisekhara-Maru-Porchuriyan. The Tirumalai Rock is mentioned under the name, Vaigaimalai, "the mountain of Vaigai." In Nos. 69 and 70, it is called Vaigai Tirumalai, "the holy mountain of Vaigai." The name Vaigai seems to be connected with Vaigavur, the name of the village at the base of the rock, which occurs in Nos. 67 and 68.

Text.

(1) ஸ்வஸ்தி ஸ்ரீ [11*] திருமகள் போலப்பெரு நிலச்செல்—

(2) வியுந்தனக்கெயுரிமை பூண்டமை மனக்கொளக்காந்தளூர்ச்சாலை கலமறுத்தருளி வெங்கைநாடுங்கங்கபாடியு—

(3) நுளம்ப பாடியுந் தடிகைபாடியுங் குடமலை நாடுங் கொல்லமுங் கலிங்கமும் எண்டிசை புகழ்தரவிழமண்டலமும் திண்டிறல் வென்றித்த—

(4) ண்டாற் கொண்ட [த்தெ] ழில் வளருழி எல்லாயாண்டும் தொழுதெழ விளங்கு யாண்டெ செழிஞரைத்தெசு கொள் ஸ்ரீ கொவி

(5) ராஜ இராஜகெசரிபந்ரா (ன ஸ்ரீ) இராஜ இராஜதெவர்க்கு உலக ஆவது அல்புரியும் புனற்பொன்னி ஆறுடைய சொழன்

(6) அருமொழிக்கு யாண்டு இருபத்தொன்றுவதென்றுங்கலை புரியு மதிநிபுணன் வெண் கிழான்

(7) கணிச் [செ] சக்கரமருபொற்சூரியன்றன் நாமத்தால் வாமநிலை நி [ற்ற] குங்

(8) கலிஞ்சிட்டு நீமிர் வைய்கை மலைக்கு நீடூழி இரு மருங்கும் நெல் விளைய

(9) க்கண் டொன் குலை புரியும் படை அரைசர் கொண்டாடும் பாதன் குணவிரமாமுநிவன்

(10) குளிர் வைய்கைக்கொவெய் [11*].

Translation.

Hail! Prosperity! In the 21st year of (*the reign of*) the illustrious Ko-Rajakesarivarman *alias* the illustrious Rajarajadeva, who,—while both the goddess of fortune and the great goddess of the earth, who had become his exclusive property, gave him pleasure,—was pleased to build a Jewel-like hall at Kandalur and conquered by his army, which was victorious in great battles,

Vengainadu, Ganga-padi, Nulamba-padi, Tadigai-padi, Kudamalai-nadu, Kollam, Kalingam and Ira-mandalam, which is famed in the eight directions, who,—while his beauty was increasing, and while he was resplendent (*to such an extent*) that he was always worthy to be worshipped,—deprived the Seriyas of their splendour and—(*in words*) in the twenty-first year of Soran Arumori, who possesses the river Ponni, whose waters are full of waves,—Gunaviramamunivan, whose feet are worshipped by Kings of destructive armies, the lord (? *Ko*) of the cool Vaigai,—having given a sluice, which is worthy of being preserved in a good state (*and which is called*) by the name of Ganisekhara-maru-Ponchuriyan, the pure master, who is skilled in the elegant arts and very clever,—saw the paddy grow for a long time on both sides of the high mountain of Vaigai (*Vaigai-malai.*)

Mysticism in India.*

THE problem of the why and wherefore of existence is as old as the world and whether under the name of religion or science man has only tried to understand his position in nature. It has however been the fashion now-a-days to regard religion as a mere matter of sentiment and turn for all rational explanation to science. But it is doubtful how far science is true to its own principles; for true science can never differ from true religion. If the superstructure of theology is based on superstitious faith, the edifice of science stands on empirical dogmatism. I am no friend of the one or the other but I have full faith in the convertibility of knowledge and belief. Religion is not entirely a matter of sentiment, nor science of reason. Deprived of their respective marks, religion and science are aspects of the one and the same thing. Truth wherever found is always one. The history of the world all round bears ample testimony to this. What relation do ethics bear either to religion or science? Thou shalt not commit murder? Why? The theologian would say—because that is the commandment of God. The materialist would say—because that is the command of the ruling authority. But why should God and Sovereign issue such commands? There is no rational reply. A system of ethics not based on the rational demonstration of the

* Ais lecture delivred in Ameica by V. R. Gandhi.

Universe is of no practical value. It is only a system of ethics of individual opinions and individual convenience. It has no solidity and therefore no strength. The aim of human existence is happiness, progress and all ethics teach how to attain the one and achieve the other. The question however remains—what is happiness and what is progress? These are issues not yet solved in any satisfactory manner by the known system of ethics. The reason is not far to seek. The modern tendency is to separate ethics from physics or rational demonstration of the Universe and thus make it a science resting on nothing but the irregular whims and caprices of individuals and nations.

In India ethics have ever been associated with religion. Religion has ever been an attempt to solve the mystery of nature, to understand the phenomena of nature and to realize the place of man in nature. Every religion has its philosophical as well as ethical aspect and the latter without the former has in India at least no meaning. If every religion has its physical and ethical side, it has its psychological side as well. There is no possibility of establishing a relation between physics and ethics but through psychology. Psychology enlarges the conclusions of physics and confirms the ideal of morality.

If man wants at all to understand his place in nature and to be happy and progressing, he must aim at that physical, psychological and moral development which can enable him to pry into the depths of nature. He must observe, think and act; he must live, love and progress. His development must be simultaneous on all the three planes. The law of correspondence rules supreme in nature; and the physical corresponds as much to the mental, as both in their turn correspond to the moral. Unless man arrives at this stage of corresponding and simultaneous development on all the three planes, he is not able to understand the meaning and importance of his existence or existence in general; nor even to grasp the idea of happiness or progress. To that man of high aim whose body, mind and soul act in correspondence, the higher, nay even all secrets of nature become revealed. He feels within himself, as everywhere, that universal life wherein there is no distinction, no sense of separateness, but therefore all bliss, unity and peace.

This peace is the peace of spiritual bliss (Moksha). The course of nature never ceases, action always compels even the

peaceful to act; but the individual being already lost in the individual the all, there is nothing unpleasant to disturb. The peace of spiritual development is indescribable and so are its powers indescribably vast. As you go on forgetting yourself, just in the same proportion do spiritual peace and spiritual powers flow in towards you. When one consciously suppresses individuality by proper physical, mental, moral and spiritual development he becomes part and parcel of the immutable course of nature and never suffers.

All philosophy has this fourfold development and spiritual peace in view. In India there have been six such schools of thought. Each starts with a more or less rational demonstration of the universe and ends with a sublime code of ethics. There are first the atomic Vaiseshika and dialectic Nyaya schools, seeking mental peace in devotion to the ruler of the universe. Then there are the materialistic Sankhya and the practical Yoga schools, teaching mental peace by proper analysis and practical training. Lastly there are the orthodox Mimamsa and the unitarian Advaita schools, placing spiritual bliss in strict observance of Vedic injunctions and in realizing the unity of the Cosmos. Buddhism and Jainism are based on different foundations, as we shall see later on, (in my second lecture).

Yoga philosophy—the mysticism of India, then is a complement of the Sankhya and therefore a clear idea of latter is indispensable to the proper understanding of the former. The Sankhya is an enumeration (Sankhya) or analysis of the Universe. It starts with the proposition that the world is full miseries of three kinds, physical, supernatural and corporeal and that these are the results of the properties of matter (Prakriti) and not of its inseparable correlate intelligence of consciousness (Purusha)—the soul. The inseparable Prakriti and Purusha are enough in themselves to account for the whole of the phenomena of the universe and the idea of a Creator is looked upon by the Sankhyas as a mere redundant phantom of philosophy. Purushas-souls are each a centre of simple consciousness, being ever unchangeable and unique. Prakriti-matter is that substratum wherein the three properties Sattva-passivity, Rajas-energy or activity, and Tamas-grossness exist in a state of equilibrium. Energy moves the other two and evolution begins. From the first differentiation of Prakriti proceeeds Mahat or the germ of individuality, which

gives birth to Ahankara or individuality proper. Ahankara from its passive and gross sides produces under the influence of energy the eleven organs of perception and action, internal and external and five states—(Tanmatras) preceding material formation. From the Tanmatras are evolved the five definite material elements, Akasha, Vayu, Tejas, Jala and Prithvi, the five states of matter properly speaking which enter into the formation of things. These are 24 forms of Prakriti which with the Purush-soul make up the 25 elements into which the Sankhya resolves the whole Universe.

All pain is the result of Rajas; all grossness, ignorance, darkness of Tamas; all pleasure, passivity, knowledge, peace of Sattva. The mind is a result of Rajas., and it is Sattva alone which by its light illumines it and enables it at times to catch glimpses of the blissful Purusha-soul ever near to Sattva. All experience consists of mental representation the Sattva being clouded, obscured or entirely covered over by the nature or property of the representation. This is the root of the evil. The act of the mind cognizing objects, or technically speaking taking the shape of objects presented to it is called Vritti or transformation. It is the Vritti which being coloured by the presentation, imparts the same colour by representation to Sattva and causes evil, misery, ignorance and the like. All objects are made of three Gunas or properties; and when the Vritti sees everywhere nothing but Sattva, to the exclusion of the other two, presentation and representation become purely Sattvika, and the internal Sattva of the cognizer realize itself everywhere and in everything. In the clear mirror of Sattva is reflected the bright and blissful image of the ever present Purusha who is beyond change and supreme bliss follows. This state is called Sattvapathi or Moksha or Kaivalya. For every Purusha who has thus realized himself Prakriti has ceased to exist; in other words has ceased to cause disturbance and misery. The course of nature never ceases but one who receives knowledge remains happy throughout by understanding the Truth. The Sankhya tries to arrive at this result by a strict mode of life accompanied with analysis and contemplation.

This state of peace, besides being conducive to eternal calm and happiness is most favourable to the apprehension of the truths of nature. That intuitive knowledge which is called Taraka puts the student in possession of almost every kind of knowledge he

applies himself to. It is indeed this fact on which so-called powers of Yoga are based.

The Yoga philosophy subscribes to the Sankhya theory *in toto*. It however appears to hold that Purusha-soul by himself cannot easily acquire that Sattvika development which leads to knowledge and bliss. A particular kind of Ishvara or supreme God is therefore added for purposes of contemplation, &c., to the 25 categories of the Sankhya. This circumstance has obtained for Yoga the name of Seshvara Sankhya, theistic Sankhya, as Sankhya proper is called Nirishvara Sankhya, atheistic Sankhya. The second and really important improvement on the Sankhya consists in the highly practical character of the rules laid down for acquiring eternal bliss and knowledge. The end proposed by the Yoga philosophy is Samadhi leading to Kaivalya. Yoga and Samadhi are convertible terms, both meaning Vritti-nirodha or suspension of the transformations of the thinking principle.

With this introduction we will enter into the details of this philosophy. We have defined Yoga to be the suppression of the transformations of the thinking principle. What is this thinking principle and what are its transformations and what results are achieved by the practice of Yoga. The thinking principle is a comprehensive expression equal to the Sanskrit word Antah-Karana which is divided into four parts—Manas, mind—the principle which cognizes generally, Chitta, individualizing the idea which fixes itself upon a point and makes the object its own by making it an individual; Ahankara, Egoism, the persuation which connects the individual with the self, and Buddhi, reason, the light that determines one way or the other. Knowledge or perception is a kind of transformation, Parinama of the thinking principle into anything which is the subject of external or internal presentation through one or other of these four. All knowledge is of the kind of transformations of the thinking principle. Even the will which is the very first essential of Yoga is a kind of such transformation. Yoga is a complete suppression of the thinking principle to transform itself into objects, thoughts, etc. It is possible that there should be degrees among these transformations and the higher ones may assist to check the lower ones but Yoga is acquired only when there is complete cessation of the one or the other. It should distinctly be borne in mind that the thinking principle in this philosophy is not the soul who is the source of all

consciousness and knowledge. The suppression of the transformations of the thinking principle does not therefore mean that the Yogi—the practitioner of the Yoga is enjoined to become nil which is certainly impossible. The thinking principle has three qualities—passivity, activity and grossness. When the action of the last two is checked, the mind stands steady like the jet of a lamp protected from the least breeze. When all the transformations of the thinking principle are suppressed there remains only the never changing eternal soul, the Purusha in perfect Sattva, passivity. Otherwise when the thinking principle transforms itself into objective and subjective phenomena, the Purusha-soul is for the time obscured by it or which is the same thing assimilated into it. It is only when the state of Yoga is reached that the consciousness becomes quite pure and ready to receive all knowledge and all impressions from any source whatever. If this state is to be acquired, by suppressing the transformations of the thinking principle, let us see what these transformations are.

In Yoga philosophy the thinking principle is transformed into five ways. First when there comes to it the right knowledge; second, when there comes to it false knowledge; third, when it is simply put into complex imagination or fancy; fourth, when we are sleeping; fifth, when we are exercising the faculty of memory. Let us examine each condition. The theory as to how the external world is cognized is a complicated one, but in order to explain it in the simplest way, I would say that when organs of sense are put in contact with external objects they are put in a state of vibration and cause a similar vibration on the mind-substance. This change in the mind-substance is called direct cognition. The mind is also modified when it receives false knowledge, *i.e.*, when a false conception is entertained of a thing whose real form does not correspond to that conception; for instance, when a mother-of-pearl is mistaken for silver, or a post in dark mistaken for a man. It is also modified by having fancied notions, *i.e.*, notions called into being by mere words having nothing to answer to them in reality. The fourth way in which the mind is transformed is sleep and the fifth is memory.

Now the suppression of these transformations is the Yoga which leads to the realization of the self and the means of suppressing them are sustained application and non-attachment. The stages—the intermediate stages relate to the ethics prescribed in

conformity with these. They are eight in number, Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. The first two are rules aiming at simultaneous physical intellectual and moral elevation leading to spiritual peace. The next two or three are practices preparing the mind for steady concentration on and continued application to any thought or object. The last three are continuations, varying in degree of the same process and ending with Samadhi which is the highest bliss.

Prof. Monier-Williams of England thinks that this system of Yoga is nothing but a mere contrivance of getting rid of all thought; that it is a strange compound of mental and bodily exercises, consisting in unnatural restraint, forced and painful postures, twisting and contortions of the limbs, suppressions of the breath and utter absence of mind. In the opinion of such scholars it is not possible that a man should actually know anything transcending his sensual perception unless it is told to him by some supposed authority. In their opinion the power of intuition cannot be developed to such an extent as to become actual knowledge without any possibility of error and that we shall always be doomed to depend upon hearsay and opinions. To them extraordinary powers of soul are mere dreams. The author of the modern science and modern thought says:—Almost the entire world of the supernatural fades away of itself with an extension of our knowledge of the laws of nature, as sure as the mists melt from the valley before the rays of the morning sun. We have seen how throughout the wide domains of space, time and matter, law uniform, universal and inexorable reigns supreme; and there is absolutely no room for the interference of any outside personal agency (the Hindoos never said that there was any outside personal agency). The last remnant of supernaturalism therefore apart from Christian miracles has shrunk into that doubtful and shady borderland of ghosts, spiritualism and mesmerism, where vision and fact and partly real, partly imaginary effects of abnormal nervous conditions are mixed up in a nebulous haze with a large dose of imposture and credulity.

Let us hear what his neighbour says. These are the words of Dr. Heinrich Hensoldt of Germany:—Apart from the material progress, or mere outward development which the Hindoos had already attained in times which we are apt to call pre-historic as evinced by the splendour of their buildings and the luxuries and

refinements of their civilization in general, it would seem as if this greatest and most subtle of Aryan races had developed an inner life even more strange and wonderful. Let those who are imbued with the prevalent modern conceit that we Westerners have reached the highest pinnacle of intellectual culture, go to India. Let them go to the land of mystery, which was ancient when the great Alexander crossed the Indus with his warriors, ancient when Abraham roamed the plains of Chaldœa with his cattle, ancient when the first pyramid was built; and if after a careful study of Hindoo life, religion and philosophy, the enquirer is still of opinion that the palm of intellectual advancement belongs to the Western world—let him lose no time in having his own cranium examined by a competent physician.

Without caring much for what the foreigners have to say in reference to the philosophies of India, we will come to our own subject. I told you that Yoga is the suppression of the manifestation of the mind. The source of the positive power therefore lies in the soul. In the very wording of the definition of Yoga is involved the supposition of the existence of a power which can control and suppress the manifestations of the mind. This power is the power of the soul-otherwise familiar to us as freedom of the will. So long as the soul is subject to the mind, it is tossed this way or that in obedience to the mental changes. Instead of the soul being tossed by the mental changes, the mind should vibrate in obedience to the soul vibrations. When once the soul becomes the master of the mind, it can produce any manifestation it likes.

I told you in the beginning that the suppression of all mental changes produces the state called Yoga. This state is of two kinds. The first is that in which the mind is at rest only for the time, the other is that in which through supreme universal non-attachment it is centred in Sattva-passivity and realizes Sattva everywhere for all time. The mind being as it were annihilated, Purusha the soul alone shines in native bliss. This state is called Kaivalya. This is the end in view. This is the *summum bonum*, the end and aim of philosophy. Between this end and the first beginning of mental suppression there are as I told you eight stages. A safe passage through these eight stages is the most practical part of the Yoga. It is beset with thorns and brambles but if you once pass through it safely, you stand at the shore of eternal bliss and joy. To the student of the Yoga, as well as to

public at large, I would cite the ancient classical dictum—*Observandum sed non imitandum*—Investigate but do not experiment with a postscript that while the first part applies to both, the second is for the public alone.

The first stage then through which a student of Yoga has to pass is Yama or forbearance. He must invariably and strictly practise Yama or forbearance. He cannot go a step further before he has completely become the master of that virtue. What he is required to do is to acquire complete control over body, mind and speech and it consists in abstaining from killing, falsehood, theft, incontinence and greediness. The first and most important of these is killing Hinsa in Sanskrit. It is difficult to give the full meaning of this word Hinsa. It means wishing evil to any being by word, act or thought and abstinence from this kind of killing is the first requirement for a student of Yoga. It obviously implies abstinence from animal food inasmuch as it is never procurable without direct or indirect killing. The Hindoo scriptures are very strong on this point. Manu the famous law-maker of the Hindoos says—Anumanta Visasita nihanta krayavikrayi Sanskrita chopaharta cha khadakas'cheti ghatakah—one who indirectly gives permission to kill animals, one who separates the several parts of the carcass after the animal is killed, one who actually kills the animals, one who sells meat, one who cooks meat, one who serves meat at the table and one who eats it are all considered killers of the animal. Again Akritva pranmam hinsam mansam notpadyate kvachit, Na cha pranivadhah svargah tasman mansam vivarjayet—you cannot get meat unless an animal is killed, killing of animals cannot lead to a higher state, therefore abstain from meat-eating altogether.

The avoidance from animal food is strongly recommended from another standpoint, as that food always leads to the growth of animality to the complete obscuration and even annihilation of intuition and spirituality. It is to secure this condition of being ever with nature and never against it or in other words being in love with nature that all other restrictions are prescribed. And what end do you achieve by the observance of this doctrine of universal love—universal brotherhood not of man only but of all living beings. We claim that when one has acquired that confirmed frame of mind—the positive feeling of universal love for all living creatures, even natural antipathy is held in abeyance;

needless to add that no one harms or injures him. All beings, men, animals, birds approach him without fear and mix with him without reserve. In an extended description of the religious rites, monastic life and superstitions of the Siamese, de la Louhere cites among other things the wonderful power over wild beasts possessed by the Talapoin (the monks or the holy men of Buddha whose first command was protection of all living beings). The Talapoin of Siam—he says—will pass whole weeks in the dense woods under a small awning of branches and palm-leaves and never make a fire in the night to scare away the wild beasts, as all other people do who travel through the woods of this country. The people consider it a miracle that no Talapoin is ever devoured. The tigers, elephants and rhinoceroses with which the neighbourhood abounds respect him; and travellers placed in secure ambuscade have often seen these wild beasts lick the hands and feet of the sleeping Talapoin. The Jain history also testifies to the same fact. Mahavira, the twenty-fourth prophet of the Jains who lived 600 years before Christ is reported to have attracted by the sweetness of his musical sermons in parks wild beasts and animals which stood before him in perfect pease and harmony. Even in the present times no wild beast is known to have devoured a Jain in India whose first principle is the protection of life—even of the tiniest insect. Strange to say that the nations of European and other countries attempt to restore peace and harmony among people by sharpest swords and huge man-killing machines.

The second part of this first requirement of forbearance is abstaining from falsehood, *i.e.*, from telling what we do not know or believe to be the exact state of things. Theft the third thing to be avoided includes besides actual illegal appropriation even the thought for any such gain. And what are the results of following this course. When entire and unswerving truthfulness is confirmed, all thoughts and words become immediately effective. What others get by hard labour and acts such as sacrifices to deities, he gets by mere thought or word. Even in everyday life we proclaim the truth that honesty is the best policy. We see the same fact realized in the case of nations. We know that Spain, Greece and Turkey are dishonoured in the commercial world. Spain was killed by her riches. The gold which came pouring into Spain from her vanquished colonies in South America depraved the people and rendered them indolent and lazy. Nowadays a Spaniard would

blush to work, he will not blush to beg. Such has been the case with Greece also. She has repudiated her debts for many years. Like Turkey she has nothing to pay. All the works of industry in those countries are done by foreigners. The fourth in the list of forbearances is avoidance of incontinence. This includes besides physical enjoyment, even talking to, looking or thinking of the other sex with lustful intention.

And here we may mention the very important point of the vow of celibacy enjoined for a student of Yoga. We know that even doctors of eminence talk about the dictates—of nature—as if animality and brutality are natural parts of man. They may talk about sexual needs, imperious necessities, uncontrolable passion. Shall we believe these physicians, or look to the actual facts? We know that the trainer of a pugilist denies his man all indulgences whatever; the trainer of this nature of a boat's crew would abandon all hope of victory if he knew that his men indulged even once a week. Indeed so jealous is he that he will not permit his wards even to talk much with the other sex, let some erotic fancy should affect the condition of their nerves. An eminent doctor of the United States says:—All eminent physiologists who have written on this point agree that the most precious atoms of the blood enter into the composition of the creative essence. A healthy man may occasionally use it with impunity, but if he chooses—with reference to great physical strength and endurance as in the pedestrian, boat-racer, prize-fighter or explorer, or with reference to great intellectual and moral work as in the Apostle Paul, Sir Issac Newton and thousand other instances—to refrain entirely from sexual pleasure, nature well knows what to do with those precious atoms. She finds use for them in building up a keener brain and more vital and enduring nerves and muscles.

The last of the five kinds of forbearance is the avoidance of greediness. That is the fifth sub-rule of the first stage to which the student of Yoga has to submit. Greediness consists not only in coveting more than necessary but also in keeping in possession anything beyond the very necessaries of life. Some practitioners are known to carry this requirement to the extent of even not accepting anything whatever from others. The Yoga philosophy claims that when desire is destroyed, when in fact even the last and subtle but unconquerable desire for life too is given up, there arises knowledge of the why and wherefore of existence. We thus

finish the list of the five classes of forbearance—the first stage through which a student of Yoga has to puss.

The second stage through which he has to pass is Niyama, *i.e*, observances. The five kinds of forbearance which I mentioned before were negative injunctions; the five kinds of observances which I am now describing are positive commands. The first is purity, bodily and mental which latter consists in universal love and equanimity. The second is contentment—being satisfied with one's lot. The third is austerities, *i.e.*, fasts, penances, observances mentioned in the Hindoo Dharma Shastras. Study the fourth is the repetition of the sacred mystic word Om or any holy incantation. The fifth is resignation to the Supreme God which means that the practitioner should so abandon himself to the will of the supreme that he must move about only to fulfil his benign wish, not to accomplish this or that result. He must hear all—good, bad or indifferent, simply as an act of His grace, in carrying which out he pleases him. Now as to the ends which are sought by following these observances. Mental purity leads to passivity, fixity of attention, pleasantness, subjugation of the senses and fitness for communion with soul. Superlative happiness is the result of contentment. As for the austerities the Yoga philosophy claims that miraculous powers of the body and senses arise therefrom; the inner sense becomes more developed and miraculous powers known as second sight, levitation, etc., arise. Although these are the signs of the real Yoga power, they are not the true end of Yoga. Study the fourth observance claims to lead to communion with the higher and subtler forces of nature. Resignation to the supreme leads to the accomplishment of that final state of quietude—Samadhi.

It is only after and not before mastering the rules and practices of the first two stages that the Student of Yoga becomes fit to enter the third stage. This third stage consists in assuming different postures of the body at the time of practising Yoga. There is a class of Yogis in India who hold that the breath in the body is a part of the universal breath and that the health of the mind and body accompanied by spiritual bliss and knowledge will follow on controlling the individual breath in such a manner as to attune it to the cosmic breath. For this purpose they prescribe different postures of the body to be assumed while practising Yoga. These postures are said to be 84 in number and each has

its peculiar influence on the body and the mind. By various kinds of postures and modes of controlling the breath the Yogis get over almost all kinds of diseases. Having thoroughly mastered the practices of the three stages, forbearance, observance and postures, the Student of Yoga has to learn the science of the breath and regulate its expiration and inspiration according to the rules of that science. This fourth stage is called Pranayama. Proper Pranayama destroys all diseases, improper one produces them. By proper Pranayama the humours of the body are cleared, the body becomes light and beautiful, the digestive power becomes strong, health ensues and the body is then in a fit state of following the Yoga practice further. By the practice of Pranayama the mind becomes fit for being quite absorbed in the subject thought of. It befits the Yogi to enter the fifth stage—that of Pratyahara—abstraction—imitating by the senses, the thinking principle by withdrawing themselves from their objects. It consists in the senses becoming entirely assimilated to or controlled by the mind. They must be *drawn away* from their objects and fixed upon the mind and assimilated to it, so that by preventing the transformations of the thinking principle, the senses also will follow it and will be immediately controlled. Not only that, but they will be ever ready to contribute collectively towards the absorbing meditation of any given thing at any moment and even always.

Passing through these five stages, Yama, Niyama, Asana, Pranayama and Pratyahara the Yogi purifies the inner-self by avoiding the outer distractions. We then come to the sixth stage—Dharana or contemplation. It is the fixing of the mind on something external or internal. If internal, it may be the tip of the tongue or the nose or any convenient spot. If external, it may be any suitable image of the deity or a picture or any similar object. Of course it is necessary to bear in mind that any such thing contemplated upon externally or internally should be strictly associated with nothing but holiness and purity. The mind should be able to picture to itself the object even in its absence in all vividness and at an instant's notice.

The next and Seventh stage is Dhyana or absorption, *i.e.*, the entire fixing of the mind on the object thought of to the extent of making it one with it. In fact the mind should at the time be conscious of itself and the object. Proceed a step further and we come to the eighth stage Samadhi. The absorption is to be carried

to the extent of forgetting the act and of becoming the thing thought of. This state of Samadhi implies two distinct states of consciousness unified in one. The first which is trance proper is the forgetting of all idea of the act, and the second the more important factor is the becoming the object thought of. Mere passive trance is a dangerous practice as it leads to the madness of irresponsible mediumship. It is therefore necessary to lay stress upon the second part of the connotation of the term Samadhi. The three stages, contemplation, absorption and trance-Samadhi are in fact the stages of contemplation, for the thing thought upon, the thinker and the instrument (together with other things which are attempted to be excluded, are all present in the first, *i.e.*, contemplation, all except the last are present in the second and nothing but the thing is present in the third. This trance-Samadhi however is not complete Yoga, for it is only conscious Samadhi having something to rest upon. As compared with the highest or unconscious Samadhi, conscious Samadhi is a distraction no doubt, for there is yet something which the mind entirely transforms itself into. When the mind ceases to transform itself, the highest Samadhi is reached.

In the intermediate stages between contemplation, absorption and Samadhi, the student of Yoga can if he likes so fix his mind as to put it into direct communion with nature and in this state it obtains all the occult powers that are ascribed to the Yogis of India. As our time this evening is limited and as the author of the Yoga Sutras himself says that these occult powers are after all positive obstacles in the way of highest Samadhi whose proper nature and import is that state in which the soul sees itself, I shall at once pass to the *summum bonum*, the end and aim of Yoga—Kaivalya. One who has the desire to know what the soul is and what relation his mind and the universe bear to it is said to be desirous of Kaivalya. When such a person clearly experiences the distinction between mind and soul and understands the powers and nature of either, that desire is extinguished within him, Kaivalya is in fact a state in which there is entire cessation of all desire and when the nature of the essence of all consciousness is known, there is no room for any action of the kind, the source of phenomena. The mind before such knowledge was bent towards worldly objects but now it is entirely bent on discriminative knowledge. This knowledge is of the kind of clear cognition of

the difference between mind and soul. Not only this but the mind is entirely full of the idea of Kaivalya to the exclusion of other thoughts. But while this condition of entire devotion to Kaivalya is suspended there are other thoughts from previous impressions. These impressions are to be destroyed like other distractions. Even full discrimination is not the desired end and should be superseded by supreme non-attachment which is the nearest road to Samadhi, the door of Kaivalya. From constant discriminative recognition of the 26 elements of this philosophy results the light of knowledge; after this the Yogi works entirely without attachment to any object or desire; then he reaches the state of supreme non-attachment wherein the light of the soul breaks out in full. In fact all appears full of soul and there is nothing to interrupt this blissful perception. Then all distractions and actions cease altogether at least for the Yogi. When the distractions are destroyed and when Karma is rendered powerless for good or for ill, there arises full knowledge which is free from the obscuration caused by Rajas—energy and Tamas—grossness and cleared of all impurities arising from distractions. This knowledge is infinite. As compared to this infinity, that which ordinary men regard as knowledge appears as but an insignificantly small thing.

When the soul has so far received due illumination as to estrange itself from all relation with matter and its transformations, it is said to have acquired Kaivalya or be in a state of Kaivalya. This is the power of the soul centred in itself. Kaivalya is not any state of negation or annihilation as some are misled to think. The soul in Kaivalya has its sphere of action transferred to a higher plane limited by a limitless horizon. This our limited minds cannot hope to understand.

Double Scheme of Duties.

As I am a compound of soul and body, I consider myself as obliged to a double scheme of duties; and think I have not fulfulfilled the business of the day, when I do not thus employ the one in labour and exercise, as well as the other in study and contemplation.

—*Addison.*

A Special Appeal to Jainas.

BY

The late Mr. Vincent A. Smith, M.A., M.R.A.S., F.R.N.S.,

Late of the Indian Civil Service.

Archæological Research, A Jain Duty.

IMPORTANCE OF ARCHÆOLOGICAL RESEARCH.

ALL Students of Indian learning in all its forms are more or less fully aware of the advance in knowledge secured during the last seventy or eighty years by archæological research. The testimony of written and oral traditions has been controlled by the discoveries of the archæologist, which alone have rendered possible my attempt to write a narrative history of ancient India. Coins, inscriptions, buildings, scriptures, paintings, and miscellaneous remains of many kinds, often discovered by laborious and systematic excavations, have enabled us to fill in the dim outline of Indian History as recorded in the old books, to give precision to knowledge which before was vague, and to lay the foundations of a Solid System of Chronology.

The Jains possess and sedulously guard extensive libraries full of valuable literary material as yet very imperfectly explored, and their books are specially rich in historical and semi-historical matter. But the literary traditions are often discrepant, and the archæological test is needed in order to establish the truth.

DUTY OF WEALTHY JAINS.

The Jain Community includes an unusually large proportion of wealthy men, who can well afford to spend money on any public object which arouses their interest. My linguistic knowledge is not sufficient to enable me to examine or edit literary texts, and I therefore venture to write a little about a subject which I understand, and to make certain suggestions, which may produce valuable results, if acted on. My desire is that the members of the Jain Community, and more especially the wealthy members with money to spare, should interest themselves in archæological research and spend money on its prosecution, with special reference to the history of their own religion and people.

THE FIELD FOR EXPLORATION.

The field for exploration is vast. At the present day the adherents of the Jain religion are mostly to be found in Rajputana and Western India. But it was not always so. In olden days the creed of Mahavira was far more widely diffused than it is now. In the 7th Century A.D., for instance, that creed had numerous fallowers in Vaisali (North of Patna) and in Eastern Bengal, localities where its adherents are now extremely few. I have myself seen abundant evidences of the former prevalence of Jainism in Bundelkhand during the mediæval period, especially in the 11th and 12th Centuries. Jain images in that country are numerous in places where a Jain is now never seen.

Further South, in the Deccan and the Tamil countries, Jainism was for centuries a great and ruling power in regions where it is now almost unknown.

THE TRADITION ABOUT CHANDRAGUPTA MAURYA.

The facts thus cursorily alluded to open up an unlimited field for investigation. I would commend especially as a worthy subject of enquiry the problem of the credibility of the tradition that Chandragupta Maurya accompanied Bhadrabahu to Sravana Belgola and then gave up his life by the slow process of starvation authorised by Jain principles. Some of you, no doubt, are aware that the question has been the subject of keen controversy between Mr. Levis Rice and Dr. Fleet. It is time for a Jain scholar to inervene and discuss the subject from his point of view. But for such work a real scholar is needed and his intervention should be according to knowledge. The modern learned world is exacting and demands accuracy in the statement of facts combined with clear, logical reasoning.

CONFLICT OF RELIGIONS IN THE SOUTH.

The subject of the causes which led to the decay of Jainism in wide regions where it was once prevalent, or even dominant, is well worthy of investigation, and the enquiry should be interesting to learned Jains.

The connected subject of the conflict of religious in the South, and more especially of the struggle between the Saivism of the Cholas and the Jainism of the earlier princes has been little studied.

SOME BOOKS TO BE STUDIED.

The proper investigation of such problems needs as one of its bases a survey of the Jain monuments, images, and inscriptions. Many such monuments remain hidden in the soil, await the Pick-axe of the skilled excavator. Whoever takes up the examination of eminent Jain remains, should make himself familiar with the works of the early Chinese pilgrims, and especially with those of Hieuan Tsang, the prince of pilgrims, who travelled in the 7th Century, A.D., and recorded notes about many Jain monuments, of which all memory has been lost. The travels of Hieuan Tsang are an indispensable guide for every archæologist. I am aware, of course, that a Jain Scholar who desires to use the books referred to must know either English or French, if he is not acquainted with Chinese. But I fancy that nowadays many Jains learned in their own scriptures are sufficiently masters of English to use all books of that language required for the successful prosecution of their studies and the members of a community so well provided with this world's goods need not be frightened at the cost of the books.

JAIN MONUMENTS MISTAKEN FOR BUDDHIST.

In some cases, monuments which are really Jain have been erroneously described as Budhist. According to the story, even King Kanishka, some eighteen centuries ago once mistook a Jain for Budhist Stupa, and when he could make such a mistake it is not surprising that modern archæologists should sometimes have credited the Budhists with the execution of Jain works. Sir Alexander Cunningham, I think, never realised that the Jains habitually built Stupas and erected stone railings round sacred monuments, exactly as the Budhists did. He always described such railings as 'Budhists railings,' and whenever he detected the ruins of a Stupa he assumed that the site was Budhist. Although Bhagwan Lal Indraji, the Bombay Scholar, was familiar with the fact that Jains had built Stupas, and published his knowledge so far back as 1865, Qudiamists did not generally recognise that Jain Stupas should be looked for, until more than thirty years later, when Buhler, in 1897, published his essay entitled 'A Legend of the Jain Stupa at Muthura.' My book, entitled 'The Jain Stupa and other Antiquities of Muthura,' published in 1901, made all students familiar with the fact that Jain Stupas and stone railings, exactly resembling those erected by the Budhists,

had once been numerous. But, even now, I doubt if there is one standing Stupa which has been recognised as Jain. The Muthura example described in my book was totally destroyed by ill-regulated excavation. I feel certain that Jain Stupas must be still in existence and that they will be found if looked for. They are more likely to be found in Rajputana than elsewhere.

THE PROBLEM OF KAUSAMBI.

I think it highly probable that the remains at Kosam in the Allahabad District will prove to be Jain for the most part, and not Budhist, as Cunningham supposed. The village undoubtedly represents the Kausambi of the Jains and the site, where Jain temple exists, is still a place of pilgrimage for the votaries of Mahavira. I have shown good reasons for believing that the Budhist Kausambi was a different place, not very far from Barhit.

Since my essay on the subject (Kausambi and Sravasti, J.R.A.S., July 1898) appeared, Dr. Fleet has shown (Ibid, 1907, P. 511) that Panini distinguished Kausambi from Vana Kausambi. or Kausambi in the forest. I believe that the Budhist Town was Kausambi in the forest.

I commend the study of the antiquities at Kosam to the special attention of the Jain Community. Enough has been said to show that the various problems connected with the subject remain to be settled.

SURVEY OF MONUMENTS ABOVE GROUND.

Much may be done by careful registration and description of the Jain monuments above ground which of course, should be studied in connection with the Jain scriptures and the notices recorded by the Chinese pilgrims and other writers. In order to obtain satisfactory results the persons who undertake such registration and survey should make intelligent use of existing maps, should clearly describe the topographical surroundings, should record accurate measurements, and should make free use of photography. Such a survey, even without the help of excavation, should throw much light upon the history of Jainism and especially on the story of the decline of the religion in wide regions where it once had crowds of adherents.

BIBLIOGRAPHY.

I commend to all enquirers the great work by M. Guerinot

entitled 'Essai de Bibliographie Jaina' published in the Annales de Musee Guimet, by Leroux, Paris, 1906. A supplement, entitled Notes de Bibliographie Jaina' appealed in the Journal Asiatique for July—August 1909.

Those publications notice everytbing printed about Jainism to 1909. A person ignorant of French might still make considerable use of the lists compiled by M. Guerinot.

EXCAVATION.

Excavation is a more complicated matter, and should not be undertaken on any considerable scale, except in communication with the archæological survey, that is to say, under the advice and instructions of either the Director-General of Archæology or one of the Provincial Superintendents, much mischief has been done by ill-designed and carelessly conducted excavation. I have already mentioned how the precious Jain Stupa of Mathura was destroyed, without any proper record of the exploration being kept. It is essential that minute records of every stage of the work should be written up as it proceeds, that the position of everything should be accurately noted, and that mechanical copies of all inscriptions should be taken. Excavation requires skilled supervision.

ACTION SUGGESTED.

In conclusion, I beg to suggest that the Jainas might appoint an Archæological Committee to draw out a plan for research on the lines indicated above and to collect the necessary funds, which should be considerable in amount. A Jain Assistant, properly qualified and paid by the Jain Community, if appointed to the Archæological Survey, could do much, and it would be better still if there were several such Assistants working under the direction of the Superintendents. *If the Jains think fit, a copy of this paper might be sent* to the Director-General of the Archæological Survey, for imformation.

* * *

According to the late lamented Kumar Devendra Prasad Jain of Arrah, these valued suggestions of the late Mr. Vincent Smith, can be carried out by the publication of the following Jaina Research Works:—

1. Encyclopædia of Jainism.
2. Gazetteer Jainica.

3. Literary History of Jainism.
4. Lives of the 24 Tirthankaras.
5. Life of Lord Mahavira both in Prose and Verse (Like Arnold's Light of Asia.)
6. Jatakas of Lord Mahavira and Parsvanath.
7. Lives of Lord Mahavira's Apostles.
8. Biographies of Jaina Acharyas—their life and work.
9. Jainism in the 9th, 10th, and 11th Century A. D.
10. Jaina Historical Studies.
11. Collection of Jaina Stories and Traditions.
12. Catalogus Catalogorum of Jaina Literature extant in Private and Public Libraries of the world.
13. Bibliography of Printed Jaina Works and Authors.
14. An Alphabetical Register of the Notices of Sanskrit and Prakrit Manuscripts.
15. History of Jaina Sacred Literature (with Plates).
16. Pattavalis and Guruvavalis in Chronological order of different Ganas, Gachhas, Shakhas, etc.
17. A Manual of Jaina Archæology, Architecture, Sculpture, and other Kindred Fine Arts.
18. A Manual of Jaina Antiquities, Epigraphy, Numistmatics, etc.
19. A Book of Jaina Paintings and Symbols.
20. Souvenir of Jaina Sacred Places containing full-page color Plates with their descriptive accounts.

MERCY.

O Mercy ! Heav'nly born ! Sweet attribute !
Thou great, thou best prerogative of power !
Justice May guard the throne, join'd with thee,
On rocks of adamant it stands secure,
And braves the storm beneath.

—*Somerville.*

Pramana-naya-tattvalokalamkara

Composed by the Savant, the noble Vadi-deva.

TRANSLATED BY

Harishatya Bhattacharyya, M.A., B.L.,

CHAPTER I.

Obeisance to God.

I call to my mind the Lord of the Holy Order, who is the conqueror of attachment and envy, knower of all things of the Universe, the Object of Sakra's veneration and the Lord of words.

Commentary.

The lord, referred to, is the Lord Mahavira. He is free from all worldly impulses e.g., attachment and envy. Possessed of Pure Knowledge, He is an omniscient Being. He is venerated even by the Lord of the Gods. His words are the revelations of Truths. These four descriptions indicate the four Infinities, attributed to a Jaina Tirthamkara, *viz.*, Infinite Freedom, Infinite Knowledge, Infinite Nobleness and Infinite Speech (Truth).

The Commentator goes on analysing the letters of the above Sloka and shows that this Sloka indicates that the views of Bhatta Prabhakara, Kanada, Gotama, Kapila, Charvaka, of the Buddhists and of the Digambaras and the Mimamsakas are all to be criticised and that Truth lies in the Svetambara system of philosophy.

Sutra 1.

In order to determine the natures of the Pramana and the Naya, it is hereby begun.

Commentary.

The Pramana is certain knowledge about a thing in its totality while the Naya is that about a thing in one or some of its aspects only.. This will be explained later on at a greater length.

This Sutra indicates the object, aim or purpose of this book.

Here the followers of Dharmottara, a Buddhist thinker of great repute, raise a preliminary objection. They contend that as

Words do not represent the *Things* or *Objects*, any teaching through language is really impossible. They argue in this way:—What is the relation between a *Word* and its alleged Corresponding *Object*? Are they same in nature? In that case, however, the *Word,—Horse*—would itself be a running creature and all the *Things* of the world would be continually sounding. As a matter of fact, no one can seriously think that a *Word* which consists in a sound is identical in essence with a *Thing* which has a real existence on the surface of the earth. Are we then to suppose that the *Word* produces the *Object* or that the *Object* produces the *Word*? These are obviously absurd views. If a *Word* were sufficient to produce its Corresponding *Object*, no one in the world would ever have been in need of anything. It is also a matter of perception that a *Word* is not produced by its Corresponding *Object* but is due to the efforts of our vocal organ. Next,—the relation between a *Word* and an *Object* is said to be one between the 'signifier' (vachaka) and the 'signified' (vachya). To say that the relation is the relation of the Signifier and the signified, is no explanation, however; it may even be said that within the category of ultimate relationships, there is no such relation as that between a Signifier and its Signified. Further, it may be asked,—Is the alleged relation, eternal? This, however, cannot be the case, for in that case, the Related matters,—the *Word* and the *Object*,—would also be eternal, which is opposed to the Buddhist theory of Impermanence. Is then the relation momentary? Now, if the relationship is held to be non-eternal, it must either be one and the same between every pair of *Word* and *Object* or be different in each case. If however, one and the same relation subsists between all *Words* and *Objects*, it is clear that one *Word* would signify all the *Objects* of the world. If the relationship is different in each case, it must be either *really* subsisting between the *Word* and the *Object* or *not really* subsisting. In the case of the relationship *not really* subsisting, one can as well understand *Pata* or cloth by the word, *Ghata* or pitcher. If, however, the relationship be supposed to *really* subsist, we are required to explain this *real* subsistence. Is the Relationship of the Signifier and the Signified identical with either the Signifier or the Signified? This is impossible as Relation is different from the Related. Does then the Relationship 'arise' from them? This also is impossible. There is difficulty if we suppose (i) that it is generated at the time of the

genesis of the Signified, (ii) that it is generated at the time of the genesis of the Signifier, (iii) that it is generated both at the time of the genesis of the signified and at the time of the genesis of the Signifier, (iv) that it is generated not at the time of the genesis of one of them but at the time when one has already come into existence and the second begins to exist. In the same way, Dharmottara's followers show that the Relationship cannot be held to be both eternal and non-eternal. The conclusion of the Buddhists is that words cannot represent the real Objects ; they arise in our minds and cannot express more than mental creations. Hence the *Tattvas* or Truths as they exist independently of us, are inexpressible through Words.

The Jaina thinkers maintain that a Word is related to a Thing as Signifier to the Signified and a Word has a natural force to signify its Object. This problem will be taken up in the Commentary to the Sutra, 11, Chapter iv. The very fact that a Buddhist opens his lips to say something or to oppose a theory, indicates that he admits the necessary relation of Words to their Objects and the capacity of language to express the speaker's views.

The followers of Archata and Ramata, on the otherhand, contend that this first Sutra is superfluous and even misleading. The Jaina Commentator points out that it indicates the purpose of the book and is in no way redundant and misleading.

Sutra 2.

The Pramana is valid knowledge regarding the Self and the Non-self.

Commentary.

The Self and Knowledge are identical terms. The Non-self means the Object of Knowledge. The Jaina definition of the Pramana implies that a valid knowledge of both the Self and the Non-self is possible. According to some, the Pramana consists in a perception of pure existence, while according to the Naiyayikas etc., it includes even the unconscious *Contact* (*Sannikarsha*) of the sense-organs with the objects. By describing the Pramana as 'Knowledge', Jainism rejects both the above views. Again, the definition of the Pramana as 'valid or certain knowledge' is intended for the criticism of the position of the Buddhists who recognise '*Nirvikalpa* or pure undetermined perception as a form

of the Pramana. The recognition of the Non-self in the above definition distinguishes Jainism from the Vedantic doctrine while that of the Self distinguishes it (i) from the Mimamsaka system according to which *Buddhi* or Intelligence is always directed outwards (*i.e.*, towards the Non-self), (ii) from the Yoga position, according to which direct knowledge of the Self is impossible but introspection through retrospection only, is possible, and finally (iii) from the doctrine of Kapila, according to whom, knowledge is a modification of the unconscious Prakriti.

The Jaina definition of the Pramana, taken in its entirety is a criticism of the other definition of the Pramana, *viz.*, that it is "the cause or *Hetu* of the knowledge of Objects." If the Pramana be described as the *Hetu* of knowledge, it may be asked:—What kind of a *Hetu* is it? If it is simply an antecedent condition, it is clear that every phenomenon would be Pramana or means of knowledge. Hence the Pramana is not merely an antecedent Condition but the unconditional, immediate antecedent of knowledge. In that case, the senses *i.e.*, *Indriyas* may be called the Pramanas. For, what is the exact meaning of *Indriya*? It means either the External Sense or the Internal Sense. The External Sense cannot be regarded as the Pramana, because it is not the immediate antecedent of knowledge. The function of the External Sense is two-fold. Firstly, it comes in contact with the Object; secondly, it sends the stimulus inwards that the Internal Sense may work upon it. In neither of its functions, the External Sense is the immediate antecedent of knowledge. Similarly, the function of the Internal Sense is two-fold. Firstly, it *grasps* the matter, brought in, by the External Sense, secondly, it assimilates it. It is clear that the Internal Sense in its latter function only can be said to be the immediate antecedent of knowledge. To say, however, that the Pramana is the Internal Sense, measuring and estimating the raw matters of consciousness is to re-state the Jaina definition of the Pramana, in different terms.

The Jaina definition is opposed again to the definition of the Pramana, given by the Mimamsakas. According to them, "The Pramana is what makes us know what was previously unknown." If, however, we accept this Mimamsaka definition, Recollection would be no Pramana as its matter is admittedly an already known phenomenon.

The Jaina definition is free from all defects. It includes

nothing more than the Pratyaksha or Direct and the Paroksha or Indirect forms of the Pramana. It excludes Samsaya or Doubt etc., which are opposed to the Pramana. The Jaina definition can stand the test of a valid Syllogism. Thus, let us have the Syllogism in accordance with the Jaina definition of the Pramana:—

The Pramana is valid knowledge, regarding the Self and the Non-self.

Because Pramana-hood cannot be met with otherwise, (*i.e.*, Because Pramana-hood and valid knowledge regarding the Self and the Non-self are invariably found together).

The Commentator shows that in the above Syllogism the correctness of the Provm (Sadhya), the Abode of the Provm (Paksha) and the Mark (Hetu) cannot be challenged. Hence the Jaina definition of the Pramana is the correct one.

Sutra 3.

The Pramana is capable of making us accept the desirable things and discard the undesirable ones; hence it is to be regarded as knowledge.

Commentary.

There are 'desirable' phenomena and there are 'undesirable' phenomena. A 'desirable' phenomenon is either 'directly desirable' or 'indirectly desirable', while the objects from which we derive it, *e.g.*, flowers etc., are 'indirectly desirable'. Similarly, pain or sorrow is 'directly undesirable' while poison etc., are 'indirectly undesirable'.

The Pramana, as we have seen, is to be distinguished from "Sannikarsha" or unconscious contact, in as much as it consists in knowledge. What then, is the characteristic of knowledge? knowledge is that function of the Soul, through which it either welcomes an object (if it is pleasurable) or discards it (if it is unpleasant) or becomes indifferent to it (if it is neither pleasant nor unpleasant). These are the three mental attitudes, incidental to knowledge, technically called the "Fruits of Knowledge"—*viz*, a spirit of Appropriation, a spirit of Renunciation and a spirit of Indifference,—as will be considered later on. The Pramana also is followed by such attitudes. Hence it is a form of conscious knowledge and not an unconscious phenomenon like "Sannikarsha."

It should be noted that although only two "fruits of knowledge" are here said to be the results of the Pramana, it should not be thought that it cannot be followed by a spirit of Indifference, although it is not mentioned here in so many words. It is implied here.

Sutra 4.

The unconscious phenomena *e.g.*, 'Sannikarsha' or Contact are not, however, proved to be the Pramana; for like any other (unconscious) thing, it also is not proved to be capable of giving certain knowledge about the Self and the Non-self.

Commentary.

An unconscious thing *e.g.*, a piece of cloth cannot be called a Pramana, as it is not capable,—by itself—of giving us knowledge. In the same way, 'Sannikarsha' or Contact cannot be regarded as a form of the Pramana, as it is, after all, but a physical process and not a conscious psychical process.

Sutra 5.

It is not the instrument of determining the Self as it is unconscious like a pillar; nor of determining the Object as that which is incapable like a pitcher of determining the Self is incapable of that also.

Commentary.

According to the thinkers of the Yoga (Nyaya) school, we come to know a thing, when our senses come in actual contact with it. This is the reason why they regard 'Sannikarsha' or Contact as a form of the Pramana. The Jaina philosophers, as we have seen, refuse to call 'Sannikarsha', a Pramana. The Pramana according to them is that which gives us valid knowledge about the Self and the Not-self. 'Sannikarsha', of course, cannot give us knowledge of the Self. This goes without saying, as it is after all an unconscious physical process. It may be said, however, that although 'Sannikarsha' does not give us knowledge of the Self, it may nevertheless give us knowledge of things outside us and may accordingly be called a Pramana. Thus 'Sannikarsha' may be compared to a lighted lamp which although unconscious of itself, reveals all things around it. The Jaina philosophers criticise this position in the following way. 'Sannikarsha' cannot be an instrument of knowledge,—knowledge, even

of Objects, as distinguished from the Self or the knowing Subject. For, what is an Instrument? "That is the Instrument with regard to an act, which being used by the Agent, that act is unfailingly accomplished and otherwise, that act is never accomplished; for instance, the cutting weapon is an Instrument with regard to cutting." 'Sannikarsha' would have been a Pramana, if it could produce valid knowledge invariably and if without it, knowledge would have been impossible. Experiences however shows that these are not the cases always. We may fix our Eyes on the infinite sky but no definite knowledge or perception would result therefrom. On the otherhand, there are instances in which there is no 'Sannikarsha' but in which clear and certain knowledge is nevertheless attained. In 'Prativa-Pratyaksha' or curious presentiments and in the super-physical visions of the Sages, we have instances, where knowledge of things is attained without any Contact with them. Thus, 'Sannikarsha' is not invariably followed by knowledge and knowledge is possible without it. Hence it cannot be regarded as a Pramana. Lastly, it may be said, that the analogy of the lighted lamp is not quite correct. It is not the lamp that really reveals the things; these are revealed by (*i.e.*, 'revealed to',—as language would have it!) the Eyes of a suing man. Hence it is that mere 'Sannikarsha' is not sufficient for the knowledge of a thing. It is but a physical process, while the Pramana, consisting in knowledge, must be the outcome of a psychical process.

(*To be continued.*)

Sri Sonagirji.

The Holy place from where 55000000 (5½ crores) Saints attained Liberation.

I come here after years. Firstime I came here as a boy, full of faith, but no reason.

Now my knowledge of Jainism stirs me in a peculiar way.

A 10 days old moon is queening it in the clouds. The low-lying hills all round lie dreamily round the Central Hill. On this there are 72 temples, some round, some long, some squat, some middling, and all except one or two surmounted with *Kalasa* of Jaina temples. At the foot of the Hill there are 16 Temples.

Peacocks are going to roost in the trees in the compound of the *Dharmasala* where I am staying. Their shrill and not pleasant MEE-AOOH is reminiscent of my trip to Alwar, last August, where also the peacocks abound.

From one of the hills towards the East, I saw a pig descending followed by a woman in a rustic brown chaddar and a rustic-red skirt. A herd of cattle came thudding on, breaking the silken silence of the place with their soft tread. Really there is peculiar peace here. It is irresistible, tangible, all pervasive and has got a piercing quality of its own. What a contrast from our ordinary homes! 5½ Crores of souls reaching Omniscience here impregnate the place with the eternal scent of soul—ambrosia. Indeed the place is an Ocean of peace and calmness, fragrant with the peculiar blossom of Immortality—Nirvana. Wonderful days of those Great Souls:—Giants of Wisdom, Conduct and Beneficence. Great Artists, Pure Philanthropists, Sure and selfless guides. No passion, narrowness, caste exclusion, arbitrary cant, bigotry or fanaticism in them. Only a permanent smile of Omniscience and Love on their Radiant, Nirvana-facing countenances; like the tender patch of paddy-green grass which I saw lying restling at the foot of 2 happy hills sharing the treasure between them.

Long talk with Brother Jambu Pershadji, I agreed: Inner purity is reflected in external purity (:—If there is no external purity, there is no inner purity).

External purity may or may not go with inner purity.

Of course our view—points differed. Purity for him means ritually pure food, worship &c. For me it means all life, the totality of our actions which indicates a humble, pure, true spirit. Inner purity for him means faith in Jainism of the books. For me it means this, but with reference to the spirit and inner Soul of the teachings, rather than the letter of them. I do not like discussions and I shirk them, as they agitate the mind, disturb equanimity and make the Passions strong, i.e., kill the Soul, for Passions are the sole-enemies which torture and imprison the Spirit in *Samsara*.

At night I looked at the temples from the roof of the *Dharmasala* and in their non-black dark outlines surrounded by the pure white moonlight they seemed to me to be calm and asleep, as Nirvana sleeps calm in the soul of a liberal living (Bhavya Jiva).

Early morning the Stars were snow-souled crystals, as if they were the 5½ crores of gods transfixed in adoration of the 5½ crores of pure souls flashing past them to their eternal abode of Infinite Perception, knowledge, Bliss and Power.

At sunrise I watched the orbed Sol, heaving its golden mass of Light above the horizon, throwing up a broad, dispersed fan of warm colour at first; then showing a bow, or rather a brow of some goddess; then a 6 days' enlarged golden edition of silver Diana; then a broad round rolling sphere of eyetying brilliance, seemingly not quite so round at bottom, thus giving the appearance of a pinched-up wrinkle on the sides. Glorious was the Morn. My Jaina soul flew to adore the Jaina God Image in the heart of the Sun.

May Jainism, i.e., TRUTH Shine Eternal and Universal for the Guidance and Happiness of all Souls!

J. L. JAINI.

SRI SONAGIRJI,
12th October 1921.

The Jaina Education Fund Association.

Mysore.

THE third Annual General Meeting of the Jaina Education Fund Association was held on Wednesday the 12th October 1921 in the premises of the M. L. Jaina Boarding House, Mysore, under the Presidency of Sreeyutha Shroff Padmarajiah of Saligrama. Members of the Jaina community from all over the State and from outside the State also, had gathered together in good numbers for the meeting. The General Meeting, as distinguished from the Business Meeting,—commenced at 8 A.M., with the reception of President-elect which was performed in a very impressive, ceremonial fashion and concluded at nearly 1 P.M. The President of the Jaina Education Fund Association Sriman M. L. Vardhamaniah made a speech in which he pointed out in a very touching manner the tragic back-wardness in Education of the Jaina community of Mysore and the poor remedial measures adopted so far. He reiterated the urgent necessity of girding up our loins to do something unitedly to push it forward and the irrevocable fate that may result if the present sloth and languor continue any more and also the duties of the Swamis of the Jaina Mutts

towards the advancement of their community. The Secretary read the Annual Report of the work done during the year. Then the Chairman made an interesting speech in which he dwelt upon the necessity of his community helping the Fund liberally and also upon its decadent state. The Chairman announced his gift of Rupees one thousand (Rs. 1,000/-) to the Association which was loudly acclaimed by all. The Meeting was then adjourned to 4 o'clock in the afternoon.

The afternoon was occupied by business meeting when several important resolutions were moved and discussed. A resolution was passed thanking Sriyutha M. Padmanabhiah of Bangalore for handing over to the Association the Jaina Boarding House in Bangalore built to perpetuate the sacred memory of his revered father Sreeman Thimmappiah. Two lectures were arranged,—one on Samyakjnana and its results by Pundit Kub Chandraji of Morena, the other on the Goal of Life by Mr. Balakrishnaji, B.A.-which were highly interesting and greatly appreciated by all present. The Meeting was then dissolved with prayer and cheers to His Highness the Maharaja and the Royal Family. After the Meeting, those present attended the poojotsavam in the Temple of the Jain Boarding House.

Y. Chennappa,
Secretary.

Address to the Diwan of Mysore.

(*The following Address was presented to the Dewan of Mysore by the Jaina Education Fund Association.*)

To

RAJASEVADHURINA

SIR M. KANTHARAJ URS, B.A., C.S.I., K.C.I.E.,

Sir,

The Jaina subjects of H. H. the Maharaja of Mysore beg to convey their sense of gratefulness to the Government of Mysore and to you as well, for the privilege given to the Jaina Education Fund Association of sending a member to the Representative Assembly.

The people of the State are grateful to you, for you have always been engaged in working for the progress of the State, ever since you assumed the duties of your high office, and also for the efforts of the Government to see all communities of the State well educated, and share equally the Public Services of the State.

We beg to express our pleasure at the high honours conferred on you by His Majesty the King Emperor, by bestowing upon you a K.C.I.E., on the occasion of his last birthday.

We beg to observe that the tranquility and the smooth progress of the state is obstructed to some extent by the birth of the Brahmin and the Non-Brahmin Parties, and the writings of the vernacular press since the passing of the Government Orders on the recommendations of the Miller Committee.

No one community can hope to enjoy for all times to come the predominant position which it occupies. The Non-Brahmin communities want to educate themselves and share equally with others the Public Services of the State. We regret to note that the actions of some members among the educated progressive Brahmin community are not helpful to maintain the honour and good name of their community.

Some members of the Non-Brahmin community have given expression to harsh words in this controversy. We appeal to the members of all the communities to consider the problem in a calm frame of mind and to come to an amicable settlement and also to cease writings of the kind that have already appeared in the vernacular press, which are a blot on the good name of the State. We appeal to you, who is essentially a man of peace, to use your great abilities to bring all the communities to end the present controversy and to make them live with one another amicably and thereby earn the grateful affection of all of them.

The number of educated men is increasing. These educated men find a great difficulty in finding ways and means of earning their livelihood, and hence the controversy about the Public Services has become keen and bitter. The Government recognises that its responsibility does not end in educating its young men, but it extends to help these young men to find a living. The Government has begun to solve the problem by affording special facilities for new industries and commerce in the State, whose

development will provide a living for these educated men. The present controversy about the Public Services will diminish in a few days, if the Government affords greater facilities for the commercial and industrial development of the State.

According to population the Jaina community in Mysore is classed as a minor community. There are half a dozen University graduates in it. His Highness the Maharaja has been graciously pleased to nominate as Assistant Commissioners educated young men of all other communities. We regard it as our misfortune that our community has not been favoured in these nominations by His Highness the Maharaja. We request you, humbly, to bring our prayer to the attention of His Highness to nominate Jaina graduates as Assistant Commissioners.

The chief place of pilgrimage for the Jainas all over India is Sravanabelgola, which is situated at a distance of 14 miles from Mandagere on the Hassan-Arsikere Railway. Since the opening of the Mandagere Station, there is a larger influx of pilgrims than before, and the pilgrims number annually about twenty-five thousand. Mandagere has besides an annual traffic worth about four lacks of rupees mainly consisting of brass and copper sheets, jaggery and other grains. The passenger traffic and the goods traffic of Mandagere are far heavier than those of Akkihebbal. However, the Government has decided to build a bridge across the Hemavati at Akkihebbal. We request the Government to re-consider their decision in the matter. The Jaina community is prepared to pay one third of the cost of building a bridge at Mandagere if required to do so. We request the Government, pending the re-consideration of this matter, to cease all operations of bridge construction at Akkihebbal.

We wish that you may continue long as the Dewan of Mysore, and pray God to shower his blessings on and to give long life to His Highness the Maharaja, the Royal Family and yourself.

We beg to remain,

Sir,

Your most loyal and obedient servants,

MYSORE,
13—10—21,

MEMBERS OF THE JAINA EDUCATION FUND ASSOCIATION.

Reviews and Notices of Books.

1. **Goods and Bads.**—Outlines of a Philosophy of Life—Being the substance of a Series of Talks and Discussions with H. H. the Maharajah Gækwar of Baroda by Alban G. Widgery M.A., Professor of Philosophy, Baroda.

This is the XVI Volume of the Gækwad Studies in Religion and Philosophy. As the author says in the Preface, "The purpose of the book as it now appears is to give a sketch of a general philosophy and indications of some definite attitudes towards some of the main problems of life." Though the book is a treatise on Philosophy it is untechnical in character and does not suggest anything mysterious or incomprehensible.

The book consists of an Introduction, Six Chapters and an Epilogue. In the Introduction the author gives us an outline of the subjects he treats about in the subsequent chapters and defines some important terms often used in the book. Philosophy means a general view of experience, with especial reference to the processes and ideals of human life and it starts from and continually returns to the experience of commonsense. Goods and bads experienced in our life are considered values and are classified as *Physical*, *Intellectual*, *Aesthetic*, *Moral* and *Religious*. These values are in character unique, individual and positive.

Physical Values are the goods and bads directly associated with bodily sensations *i.e.*, pleasures and pains. They may be in relation with birth, foods, clothing, dwellings, physical exercise, and sex.

Intellectual Values are the goods and bads directly associated with the intellect *i.e.*, truths and errors that depend upon the function of the reason. The truths and errors are classified into those with regard to one's own body, one's own mind, other human beings, Infra-human animate nature, Inanimate nature, and the ultimate character of reality. In this chapter the author gives a very clear review of the chief philosophical attitudes and systems, *viz.* Agnosticism, Scepticism, Materialism, Neutral monism, Absolutism, Pluralism and Theism, as these are closely connected

with a man's mode of life, are in some way expressions of philosophies of life seen from the side of intellect.'

The author rejects all the systems except *Theism* on one or more of the following grounds:—Psychological, Epistemological, metaphysical, Ethical, Aesthetic and Religious. He rejects Pluralism as not accounting adequately for the predominant unity and uniformities in experience. According to Theism "God is a self-consciousness." The belief in God is either due to direct religious experience or based on analogical inferences from experiences *i.e.*, a. Order and regularity in Nature, b. The similarity of human minds and their capacity for rational intercourse, c. The tendencies of historical development.

Aesthetic Values are those goods and bads directly associated with the human capacity to distinguish the beautiful and the ugly. They are considered in three ways (1) The Psychological (2) The Biological and (3) The idealistic.

In the IV Chapter the author deals about *Moral Values* which are the goods and bads directly associated with the will and a capacity of the human mind to distinguish between virtues and vices.

The next chapter gives us an account of *Religious Values* which are also specific goods and bads which are associated more particularly with the emotions and with certain attitudes of the human mind.

In the last chapter the learned author speaks about the Good Life; its Unity and its Attainment. The Good Life might be described as a harmonious experience of all goods and no bads. This chapter is very important since it is an excellent Resume and conclusion of the foregoing ones. The relations of Values previously described are discussed in this chapter.

The author closes the book with an Epilogue in which he lays down that Humour is indispensable to those who philosophise on life's most difficult problems. Though it cannot be described, it may be cultivated. It is the spice which makes tolerable much of the unpleasant fare of life. In the course of the book, wherever necessary, the author has given useful notes on some practical considerations. The philosophy of Life described in the book is as clear and definite as a finished picture before us. A careful perusal of the work will repay the reader a good deal. The printing is excellent and the get-up very nice.

2. **The Heart of the Bhagavad-Gita**—by Pandit Lingesh Mahabhagavat, of Kurtkoti Ph. D.—now His Holiness Sri Vidya Shankar Bharati Swami Jagadguru Shankaracharya of Karvir and Sankeshwar. Price Rs. 2, As. 4.

This book forms the III Volume in the Gækwad Studies in Religion and Philosophy and is published by Professor A. G. Widgery, M.A., Baroda. It gives answer to the question, "*What is the value of the Gita as a guide to practical life?*" Whether the Gita has any practical wisdom to teach, whether its philosophy or theology can offer any practical method of self-culture. Therefore as the author wishes "The book is to be studied not from the too credulous orthodox, nor from the all-admiring patriotic standpoint, much less from the fault-finding view of critics. We have to approach the book much in the same manner as we would a treatise on Chemistry. Just as we would verify the truths of the one by means of experiments, we should verify those of the other by an appeal to reason and experience."

The Bhagavad-Gita is a philosophy of Brahman (Highest Reality that knows no change) and a Science of Yoga (equanimity of mind). In the Gita, "Philosophy is brought down to the lower level of every day experience without losing even a ray of its lustre, and its truths are here presented in such a simple manner and as it were in such a concrete form that the commonest minds can understand them and put them into daily practice."

A Religion to be practicable to a large portion of mankind should be ready to supply the needs of the various minds that seek it. The teachings of the Gita are remarkable in this respect. Various views are held about the Ideal preached in the Gita (*i.e.*, Work, Love, Knowledge and Meditation. Our author has shown how Gita reconciles the different views.

The book is unique in three respects.

(1) It is an exposition of the teachings of the Upanishads sung by Sri Krishna, by the learned head of a monastic institution.

(2) It is a reasoned narrative with a definite subject for its theme (*i.e.,*) Gita as a guide in practical life.

(3) The language of the book is plain and the highest philosophy is explained in simplest words.

The book opens with a long and interesting forward by (Sir) Dr. S. Subramanya Aiyar, LL.D., etc., and a Preface by Prof. A. G. Widgery, M.A.

We are sure it will be a profitable study to Students of Indian Philosophy.

Notes and News.

JAINISM AND DR. GOUR'S HINDU CODE.

A meeting of the members of the Delhi Ajmer and Central India Provincial Jain Political Conference was held at Delhi under the Presidency of Mr. Kesar Lal Ajmera Jain, on the 21st, September 1921, at 8 A.M.

Besides other resolutions, the following resolutions against the misrepresentations of Jainism made by Dr. H. S. Gour, in his Hindu Code, were unanimously passed ;

(1) That this meeting strongly protests against the three paragraphs viz ; 296, 297, and 331 of Dr. H. S. Gour's Hindu Code, in which the Jains are described as Hindu heretics, and dissenters, and also their religion as the Child of Buddhism and a compromise between the latter and Hinduism, and considers these remarks as disgrace and an open attack upon the Jain Religion, and the personal rights of the Jains.

(2) That this meeting is emphatically of opinion, that proper steps should be taken to get the objectionable paragraphs expelled from the code at once.

(3) That this meeting whole heartedly appreciates the valueable services rendered in this connection, by the JAIN MITRA MANDAL OF DELHI, and is in full accord with them.

(4) That this meeting requests the three sects of the Jains to unanimously compile a Jain Code, according to the religious doctrines, and prevailing customs in order to avoid unnecessary litigation.

(5) Resolved, that the copies of the above resolutions be sent to the press.

New birds for sportsmen.

Since pigeon and other captive bird shooting competitions were prohibited in this country by Act of Parliament just over a month ago, there has been a move to take up clay bird shooting.

Clay bird shooting clubs are springing up everywhere, and the number affiliated to the Clay Bird Shooting Association, whose headquarters are in Bream's-buildings, Chancery-lane, has been doubled.

At the moment 32 clubs are affiliated, and 21 others are now going through the process of affiliating.

Mr. E. H. Stone, the Hon. Secretary of the Clay Bird Shooting Association, said to *The Evening News* to-day :—

Clay bird shooting provides all the uncertainty of live pigeon shooting at less expense.

They are projected from spring traps at any desired angle, with any velocity, and to almost any height.

The "bird" is a kind of saucer, black in colour, and made of pitch and cement; and when properly hit breaks into dust.

"The cost is not more than £2 or £3 a thousand, against about 3s. 6d. for each live pigeon.

"Our championship meeting at Bisley a week ago was a great success, and the entries exceeded those of last year, when we had Canadian, American, and Belgian competitors, in addition to our own."

—*The Evening News, London, August* 6, 1921.

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Parson's talk to an angel.

A Norwich Correspondent writes an Astonishing Tale of a Supernatural Appointment, in *The Evening News, London, October* 3, 1921.

A clergyman who claims to have seen and had talks with an angel is giving addresses in Norwich this week.

He is the Rev. G. Maurice Elliott, rector of Snitterby, Kirton-in-Lindsey, Lincolnshire.

A striking instance, he said, was at the time of a serious illness to his wife.

It was a case of making a life-or-death choice in regard to an operation. Medical opinion was divided as to its necessity.

"My wife and I prayed to our Father in God that an angel might be sent to tell us distinctly whether an operation was required.

"The angel came to us. We both saw him, bright and shining in appearance, and dressed in white.

"He spoke to us as plainly as I am speaking to you, and he was in bodily form just as you are.

"He said: 'In answer to your prayer, the Lord has sent me to tell you that the specialist who advises an operation is wrong in diagnosis, and that such an operation would be fatal.'

"I said: Will you now lead me to some medical man or surgeon who will prove to me scientifically that you are right?'

"The angel replied 'Yes,' and told me to take my wife to Brighton. The angel said he would meet us at the station.

"We went to Brighton and the angel was our heavenly guide, to use the words of a church hymn.

"He led us to a certain hotel and told us to take rooms there and said that seated next to us at table would be a leading London Surgeon.

"After dinner he would go up into the drawing-room alone and I was to follow him and engage him in conversation until I extracted the promise from him that he would examine my wife that night.

"All this actually happened. The surgean, a Harley-street man, examined my wife that night and assured me that no operation was needed and that everything would come all right.

"He then said to me: 'Now, sir, why did you speak to me in the drawing-room?'

"I replied that I really did not like to tell him, because if I did I was sure he would question my sanity. To my amazement he said he did not think he should.

"I then told him that I was instructed to speak to him by a guardian angel.

He replied: 'I am not in the least surprised, because before I left London to come here for a few weeks' rest by the sea knelt down and asked God to lead me to someone to whom my knowledge and skill could be of real help.'

"We grasped hands and gloried in the fact that there was such a thing as a lively faith."

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'Unseen Hands.'

The Daily Mail, London, October 17, 1921 *writes* :—

What is the mystery of the unseen hands on the Post Bridge-Two Bridges road, in East Devon?

On one stretch of this road, a little distance out of the Dartmoor Village of Post Bridge, three curious accidents have occurred since the end of March.

These accidents were described, in a veiled manner, in an article called "The Unseen Hands," which appeared in *The Daily Mail* last Friday. In that article the writer, Mr. T. Gifford, described how in each case the vehicle unaccountably swerved to the side of the road.

On the first occasion, this strange swerving resulted in the death of a doctor who was on a motor-cycle. On the second, a motor-coach was affected and several passengers were thrown out. On the third an officer friend of Mr. Gifford, riding a motor-cycle, stated that he actually felt two large, muscular, hairy hands close over his own and force him into the side of the road in spite of his resistance. As a result of this apparently enforced turning movement the young man was hurt and his bicycle was damaged.

The doctor in the first instance was Dr. E. H. Helby, Medical Officer of Princetown Prison. Were his hands similarly turned against his will by the "large, unseen hands" which so nearly killed the young officer?

It is impossible to answer the question, but the fact that he shouted to his two children, passengers in the sidecar, immediately before the accident, telling them to jump, as there was something wrong, shows that he was aware of danger.

Yesterday the author of the article, who is interested in psychic matters, told a *Daily Mail* reporter that two explanations of the matter were the interference of an "elemental" or natural spirit, or of the earth-bound spirit of some such person as a murderer.

"As far as I know, however, there is no record of a murder having occurred near the spot," he said. "I do not think that the young officer to whom the last accident occurred knew of the fact that two similar accidents had taken place on the same spot. The accidents happened within a few hundred yards of each other, I should say."

The place where the accidents occurred is near the gates of Archerton, the house of Sir Courtenay Walter Bennett, former British Consul-General at New York.

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Pramana-Naya-tattvalokalamkara.

We offer our cordial thanks to Mr. Harishatya Bhattacharyya, M.A., for his kindness in giving his translation of the *Pramana-Naya-tattvalokalamkara* for publication in the Jaina Gazette. We have published elsewhere the translation of the first 5 Sutras with commentary. The Work is a treatise on Jaina Logic by the famous Swetambara Savant, Sri Vadi Deva Suri. The commentator was a Sadhu of profound Samskrit learning and was very well versed in the philosophies of the different religious systems of India.

The subject matter of the book is the determination of the nature of *Pramanas* and *Nayas*, and the work is considered to be one of the stiffest books in the Jaina Literature.

Mr. Bhattacharyya follows the commentator as closely as possible and as such his translation is exhaustive and explanatory. And he tells us that he would be glad to introduce any corrections in his translation as soon as suggestions come from the competent sources.

We hope to continue to publish the translation every month for the benefit of our readers.

Once More.

In spite of our repeated requests to our Subscribers to accept the V. P. P. of the Jaina Gazette—this being, the only Journal Conducted in English and the mouth-piece of the All-India-Jaina Association—some of the V. P. P.'s have returned to the office with the remark '*Refused.*' It is needless for us to point out the losss caused to the Gazette thereby.

But we have to sadly confess that the Journal has not been quite regular for some time past which we have to say with all emphasis is entirely due to abnormal conditions of Press and labour. Therefore once more we hope that our Brothers would patronise the Journal by Subscribing to it.

We are deliberately sending back-Nos. only for the purpose of the V. P. P. Current numbers will follow.